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# CLASSICAL WEEKLY

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## ATHENS AT WAR

## AMERICAN ORIENTAL SOCIETY

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## ATHENS AT WAR

Athens has not yet been bombed, but precautions have been taken to protect the buildings of the American School, which are under the aegis of the American Legation, and a bomb-proof shelter for the staff has been built under the porch of the Gennadeion. There is some likelihood that the School buildings will be requisitioned by the government, or taken over by the American Red Cross as a hospital or headquarters. Mr. Shear's car and the School camion are being used by the Greek Red Cross.

The most valuable finds from the Agora have been moved to the National Museum.

In the museum at Old Corinth the big statues are to be laid on the floor and covered with sand, the vases are being boxed, and the windows have been protected with sandbags. The museum was designed to resist earthquake shocks, and the steel frame is "three times as heavy as would be required in an ordinary building."

As of January 24, the American School Committee for Aid to Greece, whose formation and request for contributions was reported in CW 34-74, has collected more than \$20,000. The overhead of the committee having been borne by members living in Princeton, the whole sum has been cabled to Director Gorham P. Stevens in Athens, who has purchased and outfitted two ambulances and devoted the balance directly to Greek relief.

## AMERICAN ORIENTAL SOCIETY

The one hundred and fifty-third meeting of the American Oriental Society will be held at Chicago on April 15-17, 1941, in conjunction with the twenty-fifth annual meeting of the Middle West Branch of the society. Sessions will be held at the Oriental Institute of the University of Chicago, at the Art Institute, and at the Field Museum of Natural History. Members who wish to make communications must submit titles and brief abstracts to the Secretary-Treasurer of the society, Ferris J. Stephens, 329 Sterling Memorial Library, New Haven, Connecticut.

## COMING ATTRACTIONS

### MARCH 28 St. Louis University

CLASSICAL CLUB OF ST. LOUIS

President: Professor E. S. Tavenner, Washington University

Speakers: Professor Walter Miller, Washington University; Vergil

Professor James A. Kleist, S. J., St. Louis University; Objectives in Secondary Latin

### APRIL 4-5 Tufts College

CLASSICAL ASSOCIATION OF NEW ENGLAND

President: Miss Susan E. Shennan, New Bedford High School

Secretary: Professor John W. Spaeth, Jr., Wesleyan University

### APRIL 10-12 Hotel Severin, Indianapolis

CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

President: Professor Gertrude Smith, University of Chicago

### APRIL 25-26 Mayflower Hotel, Washington

CLASSICAL ASSOCIATION OF THE ATLANTIC STATES ANNUAL MEETING

Friday Afternoon, April 25 Papers and Reports

Friday Evening Dinner Meeting

Saturday Morning, April 26 Papers and Conferences

Saturday Afternoon Luncheon at the invitation of Sidwell Friends School

Business Meeting and Papers

Reservations for the annual Dinner Meeting are now being received by the Washington Committee; room reservations go directly to the Mayflower Hotel.

# REVIEWS

**Selections from St. John Chrysostom.** The Greek Text edited with Introduction and Commentary by J. F. D'ALTON. viii, 395 pages. Burns Oates & Washbourne, London 1940

So little of Greek patristic literature is available to us outside the ponderous tomes of Migne's *Patrologia Graeca* that this volume should be especially welcome, since it is admirably suited for use as a textbook.

John of Antioch, son of Secundus and Anthusa, after his death called Chrysostom and elevated to sainthood, was the "brightest ornament of the church" in the latter half of the fourth century. After a brilliant career as deacon and priest at Antioch he was made bishop of Constantinople; here his compelling oratory and his pastoral zeal made him extremely popular, but his uncompromising attitude toward corruption in clergy and court won him the enmity of the emperor Arcadius and his wife Eudoxia (whom Chrysostom is said to have likened to Herodias), and he was banished and died in exile.

Chrysostom was a favorite pupil of the famous rhetorician Libanius of Antioch, and his work shows both the excellences and the shortcomings of formal rhetorical training. Like most of the church fathers, he wrote not in the colloquial Koine of the New Testament, but in a definitely Atticizing style, which yet lacked the restraint so characteristic of fifth-century Attic. The last selection in Monsignor D'Alton's book is a typical piece of Asianist oratory, with all its faults, in praise of the reading of scripture. To Chrysostom's eternal credit it must be said that he adhered to the Antiochene school of Biblical interpretation which almost single-handedly opposed the extravagant allegorizing tendencies in the rest of Christendom.

The selections have been well chosen; they include passages from Chrysostom's sermons, commentaries, and other writings, on such subjects as the visit to Antioch of Julian the Apostate, a panegyric on St. Paul, his favorite character, the fall of Eutropius, his worst enemy, and one of his letters from exile. Chapter XII, entitled *Purple and Other Patches*, is a miscellaneous collection of subjects enlightened by flashes of oratory, e.g. the power of the cross, the blessings of the monastic life, or a prayer for catechumens.

For those who wish to learn something at first hand about conditions inside and outside the church of the fourth century, chapter VII, *Life at Antioch and Constantinople*, will prove most interesting. Chrysostom contrasts the luxury and dissipation of the wealthy so sharply with the wretchedness of the poor that Professor J. B. Bury called him "almost a socialist." As for slaves, an occasional beating may be necessary for

discipline, but the practise of venting one's spleen on them at every opportunity is unworthy of a Christian mistress. The indecencies of the theatre, especially of the mime, inflamed the passions of the city mob so that Chrysostom cried out in passionate protest. Such superstitions as choosing a name for a child by attaching names to several lamps, and selecting the name attached to the lamp which burns longest, are found even in Christian circles and are severely condemned. For Chrysostom, the spiritual power of the cross is a better protection against the "evil eye" than the mud daubed on a child's forehead by his nurse.

Chapter V is a typical Sunday sermon, based on Matt. 10:16, and exhibiting Chrysostom at his best in practical, rather than doctrinal preaching. Chapter III, *The Soul of the Child*, is especially interesting as a source for Christian pedagogy. Plato's influence is especially strong in this section.

Monsignor D'Alton's long introductions to each section are made even more valuable by the fact that he gives a full account of Chrysostom's teaching on each subject introduced by the selections. The historical and grammatical notes do much to bridge the gap between classical usage and that of Chrysostom.

F. W. GINGRICH

ALBRIGHT COLLEGE

**L'Économie royale des Lagides.** By CLAIRE PRÉAUX. 646 pages. Fondation Égyptologique Reine Elisabeth, Bruxelles 1939

Claire Préaux has in the past decade produced several *parerga* on various aspects of Ptolemaic economy. In the volume under review she gives us now a comprehensive survey of the entire field.

The extent to which Mlle. Préaux has made the subject her own is immediately apparent from her introduction, where she makes a judicious analysis of the sources and points out the limitations imposed on a complete synthesis by the serious gaps in our information.

In her opening sentence the author states that "the aim of this work is not so much to describe the royal economy of the Lagids as to uncover its practical workings, to follow its consequences, to discover its slow transformations, and thus to comprehend the reasons which make a society change" (9). Throughout her work she never loses sight of this aim; and in addition to the concluding chapter in which she summarizes the data from this point of view, Mlle. Préaux regularly concludes or intersperses her discussions of the individual sources of the King's revenues (industries, agriculture, etc.) with a brief remark correlating the development there with the general trend of Ptolemaic economy.

Finally, Mlle. Préaux does not merely collect and present the results of previous researches, but examines the evidence anew and does not hesitate to pass independent judgment and propose new conclusions at many points. It goes without saying that not all her new conclusions will find universal acceptance; but some will, and others will cause a reconsideration of problems. Valde sufficit.

It remains to consider how Mlle. Préaux has carried out the task she set herself. The introduction (9-28) is followed by a chapter on the expenditures for which the Ptolemaic budget had to provide (29-60). Here is outlined briefly what can be gleaned from scanty evidence—largely literary—concerning the chief sources of expense to the King: the army and navy, salaries of officials, cults, public works and the royal court. To the bibliography on the Ptolemies' zoo (59 note 1) should be added the story of the pythons brought from Ethiopia to Alexandria (Aelian, *Natural History* 16.39), and the article of H. M. Hubbell, *CJ* 31 (1935) 68-76, in which the literary sources are collected.

The next chapter, the longest in the book (61-435), deals with the revenues of the Ptolemies. Here the papyri are eloquent, and Mlle. Préaux keeps them so by including translations of particularly significant texts. She begins with a discussion of the oil monopoly, the one case in which the royal administration exercised exclusive control, or "monopoly," of a product throughout the entire industry, from the supervision of the growing of the oleaginous plants, through the manufacture of the oil to its ultimate sale to the consumer, with prices rigidly fixed at all stages of the process. There follow sections on the King's revenues from the rest of the natural wealth and economic life of the country: from textiles, grains, woods, fruits, papyrus, hunting, fishing, cattle raising, from his monopoly of mineral deposits, coinage and banking, from taxes on real property, on slaves, on business transactions, on imports and exports. We notice that, while in each case the aim was the same, namely, to fill the coffers of the King as full as possible, the method adopted for fulfilling this aim varied with the circumstances. As Mlle. Préaux remarks in her conclusions from this chapter:

This multiplicity of inspirations and models which is observed in the fiscal organization of the Lagids is nevertheless not, we believe, the cause of its complexity. In reality, if their revenue system is so complicated, it is because they did not construct it with a view to realizing certain theoretical principles. They merely tried by practical methods subject to (everyday) contingencies, to amass the greatest possible amount of money. We believe that the entire economic policy of the Lagids is governed by the following four motives, which are of a strictly practical nature: to accumulate the greatest possible riches, to spend the least possible, to change the existing order as little as possible, to run the fewest possible risks (431; cf. 127-8).

The section on the textile industry (93-116) goes

far toward filling the present lack of an accessible monograph on the industry, though it does not obviate the need for such a work.<sup>1</sup> Near the outset of her treatment, Mlle. Préaux utters a good caution, which her subsequent presentation fully bears out, in calling attention to the fact "that these [previous] authors have neglected to consider separately the weaving of linen and that of wool, and that it is hardly safe, moreover, to seek to resolve the problem by using second and third century texts without envisaging the possibility of an evolution" (101 note 1). Another of these valuable, cautioning footnotes (113 note 1) points out that taxes on weavers and "partial monopolization" of the product of the textile industry are not inconsistent and mutually exclusive under Ptolemaic economy. Still another good insight—to cite just one more—appears in the discussion of vineyards. Mlle. Préaux explains the circumstance that, unlike the arable land which belongs to the King, these are in private possession, as thoroughly "rational" and in keeping with Ptolemaic practice, since "the planter of vines or fruit trees . . . invests capital [a thing which, as Mlle. Préaux has already indicated, the King is reluctant to do] which will remain unproductive for several years. A vineyard requires a considerable stock of tools, a special irrigation; the raising of vines demands a competence above the ordinary" (169).

The care with which the author has worked is shown by the number of errors of detail in previous work to which she calls attention: cf., e.g., on textiles 91 note 5, 113 note 1; on grains, 117-152 *passim*; on papyrus 187 note 3. Certain details of Mlle. Préaux's presentation in turn are open to criticism. Among them are the following: In the discussion of the oil monopoly, PTeb. 844 is much more important than its relegation to a footnote reference (76 note 4) implies. For, by showing us that 32 artabs of sesame produced 11 metretres of oil, it gives us the link which for the first time makes it possible to arrive at even some rough estimate of the King's profits on domestic oil to set beside the much more accurate calculation of his profits on foreign oil (86). On the question of the beer taxes Mlle. Préaux's hesitancy is incomprehensible when she declares it impossible in so many cases to decide whether a given receipt is issued for the payment of the brewer's φόρος or of the consumer's τέλος (157 note 6). BGU 1356 and 1358 state as explicitly as O Tait Bodl. 125, which the author accepts, that they are payments of the τέλος (cf. note 3); and on the basis of the amounts paid (which the author considers "too subjective" a criterion), it is probable that WO 1277 and BGU 1357 (and perhaps 1355) belong in the same category. The explanation, in the same footnote, of οἱ ἐξεληφότες τὴν ζυτηράν seems rather to be a desperate cutting of a Gordian knot than an attempt to untie it. On the basis of the identity of the terms χάρτης βασιλικός and χάρτης ιερατικός Mlle. Préaux

<sup>1</sup> The only monograph on the subject is that in Russian of Chvostov. It is likely, moreover, that this work has become somewhat antiquated as a result of the accumulation of new material since its publication in 1914.



suggests (191) that this finest quality of papyrus was the product solely of temple factories. She offers as a parallel the fine linen called byssos, manufactured only in the temples. But the King also received part of the product of the non-temple weavers, whereas, as Mlle. Préaux agrees, only the "royal paper" was monopolized. It is hardly likely that the King would thus restrict his revenues from the papyrus industry. The statement (300 note 3) that *οἰκόπεδον* is clearly distinguished from *οἰκία* in the papyri needs serious qualification. The equation of *οἰκόπεδον* with *οἰκία* already in Thucydides and Plato (cf. Liddell-Scott-Jones, s.v.) and in papyri of the second and fourth centuries (cf. PMich. 188.9n., TAPhA 68 [1937] 386) makes the assumption of a rigid distinction in the Ptolemaic period a dangerous argumentum ex silentio. The reference (320 note 3) to the demotic documents with Greek dockets in Philadelphia (Pennsylvania) should be completed by adding Mizraim 9 (1938) 19-32 (on which cf. now Wilcken, Archiv für Papyrusforschung 13 [1939] 225-7).

In her discussion of the individual sources of the King's revenues, Mlle. Préaux repeatedly indicates the implications or results of the system of control adopted by the Ptolemies, or sketches briefly the interplay of the forces representing the King's interests and those counter to his, with which he was compelled with increasing frequency to compromise in order to prevent the entire economic structure from being shaken by the clash. For example, in the section on money and coinage she points out (275) how the Ptolemies, while attempting to draw the greatest possible profits from Egyptian production, had at the same time to see to it that the price of Egyptian products remained low enough to attract the foreign merchant with his foreign gold. "Thus," she continues, "the interests of Philadelphia and those of the foreign merchants will coincide only if the social condition of the Egyptian producers does not improve. But, since the internal market is only slightly developed, if foreign purchasers should tend to disappear, Egyptian economy, suddenly closed, will no longer fill the royal treasury with money. The lowering of the standard of living in the *χώρα* is thus a weapon which cuts both ways." (In connection with the fishing revenues Mlle. Préaux again calls attention to the basic shortsightedness of the Ptolemies' ruthless exploitation of the producers of their wealth [205].) The last chapter of the book (436-570) is devoted specifically to this problem of the functioning of the royal economy. This chapter is divided into three sections. The first, entitled "The Fundamental Institutions," deals with the contracts which the administration entered into to attain the previously determined budget of revenues, and shows how the King protected himself against default in payments by making his officials financially responsible for the revenues, and by the use of tax-farmers. The latter term, borrowed from Greece, is really a misnomer in Ptolemaic Egypt, where the tax-farmer does no collecting: "In Ptolemaic Egypt,

tax-farming is an institution of guaranty, not an institution of collection" (450).

The second section deals with "The Evolution of the King's Rights over the Land." It shows how, as a result of the civil wars and the weakening of the King's power in the second and first centuries, the cleruchs make their land holdings first hereditary, then finally alienable; how the temples, centers of native life and therefore of native revolts, regain many of the privileges and immunities taken from them in the third century, as the weak kings of the last centuries attempt to retain their support. Even the peasant cultivators are offered various inducements by the King to attract them back to the land wasted and depopulated by the revolts; and when these inducements fail of their purpose, the King resorts to compulsory leases and collective responsibility of peasants (methods which the Romans took over and completed, to the ultimate ruin of the country).

The final section summarizes "The Effects of the Royal Economy." Here are shown first the effects of the financial responsibility of the officials: how the officials abuse their authority in order to avoid the responsibility, how these abuses continue despite royal admonitions, with the result that as the royal power weakens the officials become local tyrants. Further threats from the King are useless: "severity of punishment has never given force to ordinances which undertake to repair the faults of a society without attacking the causes thereof, and in particular, savage penal law has never restored their power to tottering sovereignties" (525). Next is shown how the King, as his politico-economic structure disintegrates, is compelled more and more to have recourse to his "droit supérieur de l'État" as against the rights of the individual, in order to protect the royal revenues. Finally, under the heading "The Royal Economy and Morality," Mlle. Préaux touches briefly on a subject which will need full treatment in a social history of Ptolemaic Egypt, namely, the general demoralizing effect on the population of the royal economy, which pitted man against man in a frantic effort to avoid the burdens and responsibilities of the King's policy.

Among points of detail in this chapter which call for correction or other comment are the following: In dealing with the State's agricultural contracts (437-44), Mlle. Préaux overestimates the real freedom of the peasant as a contracting party. In PTeb. 710 the State is merely trying to get the best offer possible by putting a parcel of land up for public auction; it is more important to note that a minimum rental is stated below which the land will not be let. In PSI 502 the dealings between the State and the peasants are conditioned by the fact that the peasants have fled and taken refuge in a temple. In this connection Mlle. Préaux does not make it sufficiently explicit (502) that the *ἀναχώρησις*, or flight of the peasants from the land, is in the nature of a strike, or protest against grievances: the fugitives stay in the temples only if they cannot safely leave, but their first act on arriving is to write proposing to return to their

land if their grievance is adjusted. The last word probably has not been said on the now famous decree of Ptolemy Philadelphus (Rainer Papyrus 24.552) concerning the registration of slaves in Syria and Palestine. Mlle. Préaux has occasion to refer to this document several times, and to deal with it in detail twice (313-5, 539-42). Her rejection (313 note 5) of Westermann's interpretation of *μισθωσις* will certainly need something more substantial to rest on than her consideration that it would be "more prudent" to do so. At the top of page 541 the statement that "the privilege of reducing his debtors to slavery was reserved to the King alone" is perhaps mere infelicity of expression, for it contradicts what Mlle. Préaux says immediately thereafter and elsewhere on enslavement for private debt. What the law apparently did was to reserve to the royal agencies the *procedure* of enslavement, whether for private or fiscal debt (cf. Westermann, *AJPh* 59 [1938] 17).

The usefulness of this book is completed by good bibliography and indexes. Misprints are few and give no trouble: the most serious are 250 for 350 on page 279, line 13; III for IV on page 493, line 15 and note 6. *L'économie royale* des Lagides is Mlle. Préaux's finest work, as well as her most ambitious undertaking.

NAPHTALI LEWIS

NEW YORK UNIVERSITY

**The Letters of Saint Boniface**, translated with an introduction by EPHRAIM EMERTON. 204 pages. Columbia University Press, New York 1940 (*Records of Civilization: Sources and Studies*, No. 31) \$3

The seventh and eighth centuries saw many a Celtic monk become a wandering missionary on the Continent, taking with him both Irish Christianity and Irish learning. Not all those who felt the urge to cross the Channel were close spiritual kin of St. Columbanus; the Anglo-Saxon Winfred, contemporary of Bede, heard the call and abandoned a successful career in England to spread the Gospel among the Germans. After an independent and fruitless visit to Frisia, he decided to seek the support of Rome. From Pope Gregory II he obtained the aid he sought and the name Boniface as well. The story of his great mission is told in his letters and those of his friends, which spread over the years from 716 until shortly after his death in 754.

Boniface never swerved from the orthodoxy and loyalty to the Papacy attested in his bishop's oath (Letter VIII). He became truly "The Apostle to the Germans," "but conversion meant for him only a first step toward the organization and concentration of all Germanic Christendom under the leadership of Rome" (5). His zeal for the salvation of souls was not hampered by his powers of organization. To further the success of his mission, he made sure of the backing of the Papacy and of the Carolingian Mayors of the Palace. "The guiding principle of Boniface's action during a whole generation

was to keep himself in right relations with these two dominant powers in the Western world" (10).

The numerous problems which Boniface encountered in his work prompted a great many letters to Rome and to his episcopal colleagues in England. Questions of marriage, baptism, and discipline of errant clergy kept him busy. He was particularly scrupulous about baptism, and once decided to rebaptize a person to whom an ignorant priest had administered the sacrament "in nomine patris et filii et spiritus sancti." He found that the Pope was not so worried about a bit of shaky Latin (LIV)! Usually Boniface went by the dicta of Rome, but he often tempered the strict letter of the law with gentle kindness. Heresy alone he would not tolerate (XLVII). He sought the advice of his master and of his English friends with almost equal frequency, and where he asked advice he did not hesitate to give it in return (XL, LXII). He was inclined to say exactly what he thought; on one occasion he apparently said something pointed to Pope Zacharias about simony, as the indignant denial of the Pontiff in Letter XLVI indicates.

In much the same way that Bede tells the story of Caedmon, Boniface describes a vision of hell and paradise related to him by the monk who experienced it (II). It is a worthy link in the chain of famous visions that finally culminated in those of Dante. A little more than a hundred years later Walafrid Strabo made a poem of a similar vision seen by his teacher Wettin at Reichenau. About 827 Walafrid went to study under Rabanus Maurus at the famous school of Fulda; the story of the founding of this monastery under the protection of the Apostolic See is told in Letters LXX, LXXI, and LXXIII.

It would be hard to divine the extent of Boniface's familiarity with the secular classics from his letters. He often asks for books, but they are strictly ecclesiastical. In Letter XXV he seeks manuscripts of the Fathers; Letter XLIII reveals that he has been inquiring in Rome for the Register of Pope Gregory I, a copy of which he later sends to Archbishop Egbert of York (LIX). When his sight begins to fail and he "cannot read well writing which is small and filled with abbreviations," he asks Bishop Daniel of Winchester for what sounds like an uncial manuscript of the Prophets (LI). He makes several requests for the works of Bede (LIX, LX, LXXV), once from Abbot Huethbert of Wearmouth. An Irishman in Boniface's position would doubtless have written home for Virgil and Servius, if he had not already brought them with him when he crossed the water!

Dr. Emerton's very readable translation was made from the text published by Tangl in the *Monumenta Germaniae Historica*; the *Monumenta* number of each letter translated is supplied in brackets. All the lengthy

scriptural quotations in the various letters have been omitted, as well as those letters which have no connection with Boniface. Dr. Emerton purposely refrained from accompanying his translation with a critical commentary; twenty pages of introduction treat briefly of the life and letters of the great bishop, the manuscript sources and earlier editions of the Letters. The book concludes with a short bibliography and a satisfactory index. The manuscript of this volume, a posthumous publication, was prepared for the press by Professor George La Piana of Harvard University; a better recommendation could scarcely be desired.

HOLLIS R. UPSON

DUQUESNE UNIVERSITY

**La metafisica presofistica con un'appendice sul il valore classico della metafisica antica.** By MARINO GENTILE. 106 pages. CEDAM, Padua 1939 12 L.

The author of this work attempts to trace two lines of development in Presocratic philosophy. These he calls the logical and the mythological, or theological, positions. In all the thinkers from Thales to Anaxagoras he sees a constant interaction between these two attitudes. Presophistic metaphysics, his term for Presocratic philosophy, commenced in poetic theology, progressed to its logical peak in the Parmenidean Way of Being, and returned to a mythical unity of "nature" in the systems of Empedocles and Anaxagoras.

At first glance we seem confronted with merely another attempt to conjecture what non-existent fragments of the early Greek philosophers may have said. Gentile's account appears very casual because he treats in summary fashion the extensive bibliography which has been produced in this field. The dual method of approach, however, creates a semblance of order in the welter of theories which have been preserved in existing fragments of Presocratic philosophy. Although he has oversimplified, especially in his treatment of Aristotle's criticism of the Presocratics and in his discussion of Pythagoreanism, Gentile satisfies the demand of the human mind for unity and orderly arrangement of material. The reader is given the impression that early Greek philosophy followed a systematic development. This the author accomplished by arranging the contradictory theories of the Presocratics according to the two aspects, logic and mythology.

The appendix, entitled "The Classical Value of Ancient Metaphysics," is intended to clinch the argument by showing that all philosophy faces a perennial conflict between God-centered and man-centered views. These would be the mythological and the logical in Greek philosophy. Our book, therefore, might well be said to discuss the ancient period in the light of the

evidence which it offers for this dualism. To this reader its chief value lies in the stimulating reflections of its author which it reveals.

WILLIAM C. KIRK

GROVE CITY COLLEGE

**Le Livre de la Sagesse pythagoricienne.** Traduction et commentaires par GEORGES MÉAUTIS des Vers Dorés pythagoriciens. 54 pages. Dorbon-Ainé, Paris (1939) 10 fr.

In his preface M. Méautis states clearly his purpose, "de mettre à la portée des âmes religieuses de notre époque une série de préceptes qui pourront leur servir de guide dans le sentier ardu de la vie intérieure."

In a brief introduction he presents without discussion his judgment that the date of the Golden Sayings was the second century A.D. when the ancient philosophy and religion flourished as a Neo-Pythagoreanism, to leave its mark on such works of literature as Plutarch's and on such monuments of art as the basilica of the Porta Maggiore. Yet the poem brings together various teachings of Pythagoreanism, including later teachings and those which go back even to its founder. The two parts of the poem are distinguished, the first, in which the instinctively religious man is advised concerning personal conduct and the inner life, and the second, in which faith is fostered in spiritual reality, the eternal verities, and the immortality of spirit.

An entirely new prose translation of the verses follows (9-44); the verse or verses presenting one teaching are translated and then commented upon briefly. In general the comments compare the concepts of Pythagoreanism with similar concepts of other religious thinkers. Thus Plato and Plutarch are cited, as well as Homer, Sophocles, Buddha, St. Paul, and Jesus. Verse 8 in the Golden Sayings which (text of Van der Horst) reads

ὅφρα δύνῃ· δύναμις γὰρ ἀνάγκης ἔγγυθι ναίει  
is translated (13): autant que tu le peux; c'est que la puissance est bien près de la nécessité. The comment notes this recognition, by the author of the poem, of human weakness, and the Greek concept of ἀνάγκη is compared with the Oriental Karma.

There follow a similar treatment of the Acousmata (45-6); "Préceptes divers" (47-8); and translations of (1) Chapter 21 in Iamblichus' Life of Pythagoras (49-50), (2) Damon et Phintias (51-2), and (3) Le Discours de Theanor from Plutarch's De Genio Socratis (53-4).

M. Méautis acknowledges in preface and introduction especial indebtedness to Armand Delatte (*Étude sur la littérature pythagoricienne*, Paris 1915) and P. C. Van der Horst (*Les Vers d'or pythagoriciens* édités avec une introduction et un commentaire, 1932). The



text on which M. Méautis bases his translation he does not name, but, with two exceptions, he agrees with Van der Horst in textual interpretation. (1) Van der Horst reads no mark of punctuation between verses 7 and 8; M. Méautis, a period. (2) Van der Horst's reading of verses 63-4 is:

ἀλλὰ σὺ θάρσει, ἐπεὶ θεῶν γένος ἐστὶ βροτοῖσιν,

οἷς ἱερὰ προσφέρονσα φύσις δέικνυσιν ἕκαστα,

In his discussion (56) Van der Horst interprets ἱερὰ as neuter plural depending on προσφέρονσα. In Van der Horst's careful collation of texts, προσφέρουσι does not appear, but M. Méautis observes: Il est vrai que le texte qui nous a été transmis est corrompu et qu'il faut lire οἷς προσφέρουσι qui dépend de δεικνύει. La pensée est la même que celle de *La Lumière sur le Sentier*, précepte 15 de la deuxième partie, 'Demande à la terre, à l'air et à l'eau les secrets qu'ils gardent pour toi' (41). However daring that argument may be in construction of a text, it comports with M. Méautis' comparative method.

In his *Recherches sur le Pythagorisme* (Paris 1922), M. Méautis showed the respect for Delatte's study which he exhibits in this translation. Difference in emphasis involves no difference in important judgment.

Delatte emphasizes the poetic tradition, making comparison with Phocylides, Theognis, Tyrtaeus, Solon, et al. (49); M. Méautis represents the religious and philosophical tradition, making comparison especially with Plato (53). With Max Adler, he makes Posidonius the source of the myth in Plutarch's *De Genio Socratis* (63). He compares delicately the spirits of Pythagoras and St. Francis (41). He sees in Pythagoreanism (53) another example of the power of all truly profound thought to survive. As for Van der Horst, Méautis' *Recherches* affected him as deeply (note page 72) as Van der Horst's work affects the later work of Méautis.

M. Méautis distinguished scholarship is amply demonstrated in the *Recherches*, his humanism in *Le Livre de la Sagesse pythagoricienne*. He puts this poem at the disposal of the intelligent who may lack training in classical scholarship, as Mackenna gives to them the *Enneads* of Plotinus. It is well for the scholar at times to recognize the non-scholar, and fortunate for the non-scholar to have his interpretation of Pythagoreanism from a true scholar in a truly aureus libellus.

EDITH OWEN WALLACE

NEW YORK STATE COLLEGE FOR TEACHERS

#### ABSTRACTS OF ARTICLES

This department is conducted by Dr. Norman T. Pratt, Jr., of Princeton University, Princeton, New Jersey. Correspondence concerning abstracts may be addressed to him.

For microprint or photoprint copies of articles abstracted send 1c per page for microprint, or 10c per page for photoprint, plus a service charge of 20c for each item, to Bibliofilm Service, Department of Agriculture Library, Washington, D. C. The Service reserves the right to except material readily available elsewhere.

#### ANCIENT AUTHORS

**Aristophanes.** H. J. ROSE. *Aristophanes*, Birds, 1122. The messenger of this line is a carrier pigeon, and the line, if correctly read, represents cooing. CR 54 (1940) 79 (F. Jones)

**Isaeus.** W. A. GOLIGHER. *Index to the Speeches of Isaeus*. — Part VI. θάνατος — κατέχω. Hermathena 56 (1940) 3-20 (Taylor)

**Paul.** G. S. BAKER. *Note on St. Paul*, Philippians ii.12 μετὰ φόβον καὶ τρόμον belongs to first part of verse. The meaning is "(obey me) now much more in my absence, with fear and trembling. Work out your own salvation." Hermathena 56 (1940) 146-7 (Taylor)

**Philo.** F. R. MONTGOMERY. *Philo and the Pastorals*. Reply to Harrison's Problem of the Pastoral Epistles, where non-Pauline and second-century authorship is claimed from lateness of words used. Study of language and vocabulary reveals direct connection of both Paulines and Pastorals with writings of Philo. Hermathena 56 (1940) 113-35 (Taylor)

#### HISTORY. SOCIAL STUDIES

**AUSTIN, R. G.** *Greek Board-Games*. Most modern commentary on these games is unscientific and confused, but our knowledge depends on casual ancient literary references and accounts full of inconsistencies.

Simplest games point to man's activities in battle, race and hunt (but no ancient game based on third variety). Of three known ancient games, poleis, diagrammismos, "five lines," we have only scant knowledge regarding the first.

Antiquity 14 (1940) 257-71 (Hansen)

**BISHOP, CARL WHITING.** *Beginnings of Civilization in Eastern Asia*. A discussion of the uniformity in space, time, and general character underlying all great civilizations of antiquity. A brief review of the Neolithic and Bronze Age cultures of China in which many traits are derived from Western Asia and Europe.

Antiquity 14 (1940) 301-16 (Hansen)

#### EPIGRAPHY. NUMISMATICS. PAPYROLOGY

**KORTENBEUTEL, H.** *Wilhelm Schubart. Bibliographie. Nach dem Stand vom 1. Oktober 1939*. A classified bibliography of the publications of Schubart.

Aegyptus 20 (1940) 69-84 (Husselman)

**SCHUBART, W.** *Zur Constitutio Antoniniana*. The author discusses the interpretation of the phrase χωρὶς τῶν δεδευτικῶν in the Constitutio Antoniniana.

Aegyptus 20 (1940) 31-8 (Husselman)

**STEIN, ARTHUR.** *Zu dem kaiserlichen Ernennungsschreiben in P. Berol. 8334*. An attempt to identify the persons mentioned in this exemplar codicillorum published by Kortenbeutel in APAW 1939, no. 13.

Aegyptus 20 (1940) 51-60 (Husselman)

**ZALATEO, GIORGIO; CAMMELLI, SERGIO; GIABBANI, LAURA; BARBERA, ANNA; TONDI, IRMA.** *Papiri Fiorentini inediti*. Eleven texts, some purchased and others from the Italian excavations at Antinoe, are published by the five editors. Two are from shorthand manuals, four are school texts and grammatical exercises, one is a prayer, and four are documents.

Aegyptus 20 (1940) 3-30 (Husselman)



PRELIMINARY PROGRAM

THE THIRTY-FOURTH ANNUAL MEETING  
OF THE  
CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

April 25 and 26, 1941

THE MAYFLOWER HOTEL

Connecticut Avenue & De Sales Street

Washington, D. C.

with the cooperation of the Washington Classical Club  
and Sidwell Friends School

LOCAL COMMITTEE ON ARRANGEMENTS

Chairman: Miss Mildred Dean, Calvin Coolidge High School, President of The Washington Classical Club  
Dr. Frank W. Ballou, Superintendent of Schools  
Miss Margaret Dorsey, Deal Junior High School  
Mrs. M. W. Doyle, President of the Board of Education  
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Mr. A. R. Hoxton, Episcopal High School  
Mr. Stephen A. Hurlbut, National Cathedral School for Boys  
Dr. John S. Kieffer, St. John's College  
Dr. John Latimer, George Washington University  
Rev. Daniel McFadden, S. J., Georgetown University

Dean M. R. P. McGuire, Catholic University of America  
Mr. Peter Marshall, New York Avenue Presbyterian Church  
Mr. Albert E. Rogers, Sidwell Friends School  
Sister Julia, Trinity College  
Sister Margaret Mary, Georgetown Visitation Convent  
Gen. Oliver Spaulding, U. S. A., retired  
Mrs. E. V. Stearns, Roosevelt High School  
Dr. Bernice Wall, Taft Junior High School  
Rev. W. E. Welsh, S. J., Georgetown Preparatory School  
Miss L. M. Wing, Miss Madeira's School for Girls  
Miss Ruth Wofford, Roosevelt High School

GENERAL INFORMATION

THE MAYFLOWER HOTEL, in which meetings of Friday and of Saturday morning will be held, is on Connecticut Avenue at De Sales Street, midway between K and L Streets. It is in the twenty-cent zone of taxicab fares from Union Station, and is close to the White House and the Treasury.

Accommodations in Washington are hard to get.

If you plan to stay at the Mayflower, you should immediately write for your room.

REGISTRATION, MAIL, TELEGRAMS. The Registration Desk will be outside the door of the Chinese Room at the end of the hotel foyer. Mail and other communications may be sent to the CAAS meeting in care of the hotel.

**DINNER ON FRIDAY.** Tickets may be purchased as late as Friday at the Registration Desk, but it will assist the Local Committee if reservations are made in advance. The price is \$2.25, including tips. Friends and members are cordially invited to attend the dinner, which will be held in the East Room of the Mayflower.

**LUNCHEON ON SATURDAY.** Sidwell Friends School will entertain the Association at one o'clock at the School, 3901 Wisconsin Avenue. Bus tickets will be issued upon request at the time of registration. Buses will leave the De Sales Street entrance of the Hotel promptly at 12:35 P. M. and will return to the Hotel at the close of the Saturday afternoon session.

**THE TEXTILE MUSEUM,** 2330 S Street, has arranged, through the courtesy of Mr. George Hewitt Myers, a special exhibition of early weaving from Dura, Oxyrhynchus and other sites. All who attend the meeting are invited to visit the exhibit between four o'clock and six on Friday afternoon. To reach the Museum, take northbound car on Connecticut Avenue, get off at S Street, and walk two blocks west.

**THE RARE BOOK ROOM** of the Library of Congress will make a special exhibition of some of its best examples of manuscripts and early printing.

**THE LATIN DEPARTMENT** of the Public Schools will keep open house both Thursday and Friday, April 24 and 25. Write to the Chairman of the Local Committee on Arrangements for locations of buildings and hours of classes.

**BOOK EXHIBITS** will be found near the Registration Desk at the entrance to the Chinese Room.

**OFFICERS** of the Washington Classical Club, assisting in preparations for the Annual Meeting are Miss Mildred Dean, Calvin Coolidge High School, President; Professor Roy J. Deferrari, Catholic University of America, Dr. George C. Duncan, Mrs. M. G. Murphy, Woodrow Wilson High School, and Dr. John F. Latimer, George Washington University, Vice-Presidents; Mr. Stephen A. Hurlbut, St. Albans School, Secretary-Treasurer.

## CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

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**EX OFFICIO:** Dr. Robert H. Chastney, Townsend Harris High School, New York, President of the Association, 1939-1940

FRIDAY, APRIL 25

2:30 P.M. CHINESE ROOM

SISTER MARIA WALBURG, College of Chestnut Hill, President of the Classical Association, presiding

PAPERS

New Testament Fragments and Other Christian Pieces in the Colt Nessana Papyri (Illustrated)

DR. LIONEL CASSON, New York University

Vergil and Horace

DR. CHARLES T. MURPHY, Princeton University

Seventeen Years After

PROFESSOR ROY J. DEFERRARI, Catholic University of America

Ostracism and the Ostraka from the Agora

PROFESSOR T. LESLIE SHEAR, Princeton University

4 P.M. Attention is called to the opportunity to visit the Textile Museum and to the book exhibits.

7:30 P.M. EAST ROOM

Annual Dinner (Dress optional)

PROFESSOR JAMES STINCHCOMB, University of Pittsburgh, Editor of CLASSICAL WEEKLY, presiding

Words of Welcome

DR. FRANK W. BALLOU, Superintendent of Schools, Washington  
(To be introduced by Miss Mildred Dean, Chairman of the Local Committee)

Greetings

DEAN HENRY GRATTAN DOYLE, Columbian College, George Washington University, for the Modern Language Association

Greetings from fraternal delegates of other associations

Response by Dr. Stinchcomb on behalf of CAAS, followed by his report as Editor of CLASSICAL WEEKLY

Annual report on the Association by the Secretary-Treasurer

An informal reception to meet the speakers of the evening

Social hour



SATURDAY, APRIL 26

8:00 A.M. NORTH ROOM

Breakfast meeting of Eta Sigma Phi

9:30 A.M. CHINESE ROOM

MISS EDNA WHITE, Dickinson High School, Jersey City, Vice-President of the Classical Association, presiding

## PAPERS

Prefixes in the Teaching of Elementary Latin

MISS ELIZABETH WHITE, Junior High School, Butler, Pennsylvania

Intimations of Immortality Among the Ancient Romans

REV. FRANCIS A. SULLIVAN, S. J., St. Andrew-on-Hudson, Poughkeepsie, New York

Latin Lives, in Washington

MRS. E. V. STEARNS, Roosevelt High School, Washington

11:15 A.M. CONFERENCES

Chinese Room Teacher Training: Before and After Graduation from College

Led by PROFESSOR FRANKLIN B. KRAUSS, Pennsylvania State College

Pan-American Room The Teaching of Latin in the Catholic Schools

Led by SISTER JULIA, Trinity College

1:00 P.M. LUNCHEON

Sidwell Friends School, 3901 Wisconsin Avenue

(See details under GENERAL INFORMATION)

2:00 P.M. SIDWELL FRIENDS SCHOOL

SISTER MARIA WALBURG, College of Chestnut Hill, President of the Classical Association, presiding

## BUSINESS MEETING

Reports of Committees; Election of Officers; Unfinished Business

## PAPERS

Notes on Rome's Ancient Prison

MISS SUSAN B. SHENNAN, High School, New Bedford, Massachusetts, President of the Classical Society of New England

The New Bellum Punicum of Naevius

PROFESSOR HENRY T. ROWELL, Johns Hopkins University

The Academy at Annapolis

PROFESSOR JOHN S. KIEFFER, St. John's College, Annapolis

## SPECIAL NOTICE

All who attend the meeting are invited to join the Association if they are not already members. Old members may pay for 1941-42. Membership is through subscription to either CLASSICAL WEEKLY or The Classical Journal. Various combination subscriptions are offered at reduced rates. Full information may be obtained at the Registration Desk, where payments are made.